

Strategy and Tactics of the African National Congress

The struggle of the oppressed people of South Africa is taking place within an international context of transition to the Socialist system, of the breakdown of the colonial system as a result of national liberation and socialist revolutions, and the fight for social and economic progress by the people of the whole world.

We in South Africa are part of the zone in which national liberation is the chief content of the struggle. On our continent sweeping advances have been registered which have resulted in the emergence to independent statehood of forty one states. Thus the first formal step of independence has been largely won in Africa and this fact exercises a big influence on the developments in our country.

The countries of Southern Africa have not as yet broken the chains of colonialism and racism which hold them in oppression. In Mozambique, Angola, South West Africa, Zimbabwe and South Africa white racist and fascist regimes maintain systems which go against the current trend of the African revolution and world development. This has been made possible by the tremendous economic and military power at the disposal of these regimes built with the help of imperialism.

The main pillar of the unholy alliance of Portugal, Rhodesia and South Africa is the Republic of South Africa. The strategy and tactics of our revolution require for their formulation and understanding a full appreciation of the interlocking and interweaving of International, African and Southern African developments which play on our situation.

South Africa was conquered by force and is today ruled by force. At moments when white autocracy feels itself threatened, it does not hesitate to use the gun. When the gun is not in use, legal and administrative terror, fear, social and economic pressures, complacency and confusion generated by propaganda and 'education', are the devices brought into play in an attempt to harness the people's opposition. Behind these devices hovers force. Whether in reserve or in actual employment, force is ever present and this has been so since the white man came to Africa.

Unending Resistance to White Domination

From the time alien rule was imposed there has been - historically speaking - unbroken resistance to this domination. It has taken different forms at different times but it has never been abandoned. For the first 250 years there were regular armed clashes, battles and wars. The superior material resources of the enemy, the divided and often fragmented nature of the resistance, the unchallenged ascendancy of imperialism as a world system up to the beginning of the 20th century, the

historically understandable absence of political cohesion and leadership in the people's camp; these and other factors combined to end the first phase of resistance against alien domination. But the protracted character of this resistance unequalled anywhere else in Africa is underlined by the fact that the armed subjugation of the indigenous people was only really accomplished by the beginning of this century. The defeat of the Bambata Rebellion in 1906 marked the end of this first phase and set the stage for the handing over of the administration of the country to local whites in 1910. The 50 years which followed was not a period of resignation or of acceptance. It was a period of development and of regrouping under new conditions; a period in which newly created political formations of the people continued to struggle with the enemy and grew into maturity; a period in which, above all, national consciousness began to assert itself against tribal sectionalism. This period witnessed the emergence and development of the primary organisation of the liberation movement - The African National Congress. It also saw the evolvment of national organisations reflecting the aspirations of other oppressed non-White groups - the Coloureds and the Indians - and the creation of economic and political organisations - the South African Communist Party and trade unions which reflected the special aims and aspirations of the newly developed and doubly exploited working class. This was a period of organisational growth. It was punctuated by struggles involving techniques ranging from orthodox mass campaigning to general strikes, to mass acts of defiance. It culminated in the decision taken in 1961 to prepare for armed confrontation. December 1961 saw the opening stages of this campaign in the simultaneous acts of sabotage which occurred in most of the main urban centres on the 16th.

The Move to Armed Struggle

Why was the decision for armed struggle taken in 1961? Why not 1951 or 1941 or 1931? Is it that the character of the state had so altered fundamentally that only in 1961 did armed struggle become the only alternative? Not at all. There has never been a moment in the history of South Africa since 1952 in which the White ruling class would have given privileges without a physical battle. Why then did organisations like the African National Congress not call for armed struggle? Was it perhaps that they were not really revolutionary or that it was only in the early '60s that they began to appreciate the correct strategy? Is there perhaps substance in the accusations by some of our detractors that until the early sixties the liberation movement was lacking in military fervour and the desire for radical change? In other words was its policy not a revolutionary one? What is our measuring rod for revolutionary policy? A look at this concept will help towards a more profound understanding not only of the past but of the future. It is therefore not out of place to devote a word to it.

In essence, a revolutionary policy is one which holds out the quickest and most fundamental transformation and transfer of power from one class to another. In real

life such radical changes are brought about not by imaginary forces but by those whose outlook and readiness to act is very much influenced by historically determined factors.

To ignore the real situation and to play about with imaginary forces, concepts and ideals is to invite failure. The art of revolutionary leadership consists in providing leadership to the masses and not just to its most advanced elements: it consists of setting a pace which accords with objective conditions and the real possibilities at hand. The revolutionary-sounding phrase does not always reflect revolutionary policy, and revolutionary-sounding policy is not always the springboard for revolutionary advance. Indeed, what appears to be 'militant' and 'revolutionary' can often be counter-revolutionary. It is surely a question of whether, in the given concrete situation, the course or policy advocated will aid or impede the prospects of the conquest of power. In this - the only test - the advocacy of armed struggle can, in some situations, be as counter-revolutionary as the advocacy of its opposite in other situations. Untimely, illplanned or premature manifestations of violence impede and do not advance the prospect for revolutionary change and are clearly counter-revolutionary. It is obvious therefore that policy and organisational structures must grow out of the real situation if they are not to become meaningless clichés . . .

Our Approach to Revolutionary Armed Struggle

In a way, the decision taken in 1961 was, historically speaking, in the tradition of the earlier armed resistance to the entrenchment of the foreigner. But it is now occurring in a new situation. Not only had this situation to be understood but the art and science - both political and military - of armed liberation struggles in the modern epoch had to be grasped and applied. The head-on mobile warfare of the traditional African armies of the past could not meet the challenge. The riot, the street fight, the outbursts of unorganised violence, individual terrorism; these were symptoms of the militant spirit but not pointers to revolutionary technique. The winning of our freedom by armed struggle - the only method left open to us - demands more than passion. It demands an understanding and an implementation of revolutionary theory and techniques in the actual conditions facing us. It demands a sober assessment of the obstacles in our way and an appreciation that such a struggle is bitter and protracted. It demands, too, the dominance in our thinking of achievement over drama. We believe our movement acted in accordance with these guidelines when it embarked upon the detailed preparation for the launching of guerrilla struggle. We understood that the main physical environment of such a struggle in the initial period is outside the enemy strongholds in the cities, in the vast stretches of our countryside. The opening steps in 1961 - organised sabotage mainly in the urban areas - served a special purpose and was never advanced as a technique which would, on its own, either lead to the destruction of the state or even do it great material damage (although guerrilla activity in the urban areas of a special type is

always important as an auxiliary). At the same time there was a threefold need to be met in order to lay the foundations for more developed and meaningful armed activity of the guerrilla type.

The first was the need to create a military apparatus and, more particularly to recruit large numbers of professional cadres who were to be trained and who would form the core of future guerrilla bands.

The second was the need to demonstrate effectively to all that we were making a sharp and open break with the processes of the previous period which had correctly given emphasis to militant struggle short of armed confrontation.

The third was the need to present an effective method for the overthrow of White supremacy through planned rather than spontaneous activity. The sabotage campaign was an earnest indication of our seriousness in the pursuit of this new strategy. All three needs were served by this convincing evidence that our liberation movement had correctly adjusted itself to the new situation and was creating an apparatus actually capable of clandestinely hitting the enemy and making preparation for a more advanced phase. The situation was such that without activity of this nature our whole political leadership may have been at stake both inside and outside the country and the steps which were simultaneously taken for the recruitment and preparation of military cadres would have met with less response.

The Relationship between the Political and Military

When we talk of revolutionary armed struggle, we are talking of political struggle by means which include the use of military force even though once force as a tactic is introduced it has the most far-reaching consequences on every aspect of our activities. It is important to emphasise this because our movement must reject all manifestations of militarism which separates armed people's struggle from its political context.

Reference has already been made to the danger of the thesis which regards the creation of military areas as the generator of mass resistance. But even more is involved in this concept. One of the vital problems connected with this bears on the important question of the relationship between the political and military. From the very beginning our Movement has brooked no ambiguity concerning this. The primacy of the political leadership is unchallenged and supreme and all revolutionary formations and levels (whether armed or not) are subordinate to this leadership. To say this is not just to invoke tradition. This approach is rooted in the very nature of this type of revolutionary struggle and is borne out by the experience of the overwhelming majority of revolutionary movements which have engaged in such struggles. Except in very rare instances, the people's armed challenge against a foe with formidable material strength does not achieve dramatic and swift success. The

path is filled with obstacles and we harbour no illusions on this score in the case of South Africa. In the long run it can only succeed if it attracts the active support of the mass of the people. Without this lifeblood it is doomed. Even in our country with the historical background and traditions of armed resistance still, within the memory of many people and the special developments of the immediate past, the involvement of the masses is unlikely to be the result of a sudden natural and automatic consequence of military clashes. It has to be won in all-round political mobilisation which must accompany the military activities. This includes educational and agitational work throughout the country to cope with the sophisticated torrent of misleading propaganda and 'information' of the enemy which will become more intense as the struggle sharpens. When armed clashes begin they seldom involve more than a comparative handful of combatants whose very conditions of fighting-existence make them incapable of exercising the functions of all-round political leadership. The masses of the peasants, workers and youth, beleaguered for a long time by the enemy's military occupation, have to be activated in a multitude of ways not only to ensure a growing stream of recruits for the fighting units but to harass the enemy politically so that his forces are dispersed and therefore weakened. This calls for the exercise of all-round political leadership.

All-round Political Leadership

Guerrilla warfare, the special, and in our case the only form in which the armed liberation struggle can be launched, is neither static nor does it take place in a vacuum. The tempo, the overall strategy to be employed, the opening of new fronts, the progression from lower to higher forms and thence to mobile warfare; these and other vital questions cannot be solved by the military leadership alone, they require overall political judgments intimately involved with the people both inside and outside the actual areas of armed combat. If more awareness of oppression combined with heroic examples by armed bands were enough, the struggle would indeed be simple. There would be no collaborators and it would be hard to find neutrals. But to believe this is to believe that the course of struggle is determined solely by what we do in the fighting units and further involves the fallacious assumption that the masses are rock-like and incorruptible. The enemy is as aware as we are that the side that wins the allegiance of the people, wins the struggle. It is naive to believe that oppressed and beleaguered people cannot temporarily, even in large numbers, be won over by fear, terror, lies, indoctrination, and provocation to treat liberators as enemies. In fact history proves that without the most intensive all-round political activity this is the more likely result. It is therefore all the more vital that the revolutionary leadership is nationwide and has its roots both inside and outside the actual areas of combat. Above all, when victory comes, it must not be a hollow one. To ensure this we must also ensure that what is brought to power is not an army but the masses as a whole at the head of which stands its organised political

leader-ship. This is the perspective which is rooted at all levels of our liberation movements whether within or outside the army. Our confidence in final victory rests not on the wish or the dream but on our understanding of our own conditions and the historical processes. This understanding must be deepened and must spread to every level of our Movement. We must have a clear grasp not only of ourselves and of our own forces but also of the enemy - of his power and vulnerability. Guerrilla struggle is certainly no exception to the rule that depth of understanding, and knowledge of realities, both favourable and unfavourable, make for more lasting commitment and more illuminating leadership. How then do we view the enemy we face - his strength and his weakness? What sort of structure do we face and how dogged will the enemy resistance be?

The Enemy - His Strength and Weakness

On the face of it the enemy is in stable command of a rich and varied economy which, even at this stage when it is not required to extend itself, can afford an enormous military budget. He has a relatively-trained and efficient army and police force. He can draw on fairly large manpower resources. In addition the major imperialist powers such as Britain, W. Germany, France, the United States and Japan who have an enormous stake in the economy of our country constitute a formidable support for the Apartheid regime. Already now before the crisis deepens the imperialist partners of South Africa have done much to develop the economy and armament programme of South Africa. In a situation of crisis they may pass over from support to active intervention to save the racist regime.

If there is one lesson that the history of guerilla struggle has taught it is that the material strength and resources of the enemy is by no means a decisive factor. Guerilla warfare almost by definition presents a situation in which there is a vast imbalance of material and military resource between the opposing sides. It is designed to cope with the situation in which the enemy is infinitely superior in relation to every conventional factor of warfare. It is *par excellence* the weapon of the materially weak against the materially strong. Given its popular character and given a population which increasingly sides with and shields the guerrilla whilst at the same time opposing and exposing the enemy, the survival and growth of a people's army is assured by the skilful exercise of tactics. Surprise, mobility and tactical retreat should make it difficult for the enemy to bring into play its superior fire-power in any decisive battles. No individual battle is fought in circumstances favourable to the enemy. Superior forces can thus be harassed, weakened and, in the end, destroyed. The absence of an orthodox front, of fighting lines; the need of the enemy to attenuate his resources and lines of communication over vast areas; the need to protect the widely scattered installations on which his economy is dependent; these are among the factors which serve in the long run to compensate in favour of the guerilla for the disparity in the starting strength of the adversaries. The words 'in the

long run' must be stressed because it would be idle to dispute the considerable military advantages to the enemy of his high level industrialisation, his ready-to-hand reserves of white manpower and his excellent roads, railways and air transport which facilitate swift manoeuvres and speedy concentration of personnel. But we must not overlook the fact that over a period of time many of these unfavourable factors will begin to operate in favour of the liberation forces:

1. The ready-to-hand resources including food production depend overwhelmingly on non-White labour which, with the growing intensity of the struggle, will not remain docile and co-operative.
2. The White manpower resources may seem adequate initially but must become dangerously stretched as guerilla warfare develops. Already extremely short of skilled labour - the monopoly of the Whites - the mobilisation of a large force for a protracted struggle will place a further burden on the workings of the economy.
3. In contrast to many other major guerilla struggles, the enemy's economic and manpower resources are all situated within the theatre of war and there is no secure external pool (other than direct intervention by a foreign state) safe from sabotage, mass action and guerilla action on which the enemy can draw.
4. The very sophistication of the economy with its well-developed system of communications makes it a much more vulnerable target. In an undeveloped country the interruption of supplies to any given region may be no more than a local setback.

In a highly sensitive modern structure of the South African type, the successful harassment of transport to any major industrial complex inevitably inflicts immense damage to the economy as a whole and to the morale of the enemy.

One of the more popular misconceptions concerning guerilla warfare is that a physical environment which conforms to a special pattern is indispensable - thick jungle, inaccessible mountain areas, swamps, a friendly border and so on. The availability of this sort of terrain is, of course, of tremendous advantage to the guerillas especially in the early non-operational phase training and other preparatory steps are undertaken and non-external bases are available for this purpose. When operations commence, the guerilla cannot survive, let alone flourish, unless he moves to areas where people live and work and where the enemy can be engaged in combat. If he is fortunate enough to have behind him a friendly border or areas of difficult access which can provide temporary refuge it is, of course, advantageous. But guerilla warfare can be, and has been, waged in every conceivable type of terrain, in deserts, swamps, in farm fields, in built-up areas, in plains, in the bush and in countries without friendly borders or islands surrounded by the sea. This whole question is one of adjusting survival tactics to the sort of terrain in which operations have to be carried out.

In any case, in the vast expanse that is South Africa, a people's force will find a multitude of variations in topography, deserts, mountains, forests, veld and swamps. There might not appear to be a single impregnable mountain or impenetrable jungle but the country abounds in terrain which in general is certainly no less favourable for guerilla operations than some of the terrain in which other guerilla movements operated successfully. Also the issue must be looked at in the context of guerillas, who are armed and operate in the terrain. The combination makes an area impregnable for the guerilla. South Africa's tremendous size will make it extremely difficult, if not impossible, for the White regime to keep the whole of it under armed surveillance in strength and in depth. Hence, an early development of a relatively safe (though shifting) rear is not beyond the realm of practicality.

The African Masses - the Main Force for Liberation

So much for the enemy. What of the liberation forces? Here too we are called upon to examine the most fundamental features of our situation which serve to mould our revolutionary strategy and tactics. The main content of the present stage of the South African revolution is the national liberation of the largest and most oppressed group - the African people. This strategic aim must govern every aspect of the conduct of our struggle whether it be the formulation of policy or the creation of structures. Amongst other things, it demands in the first place the maximum mobilisation of the African people as a dispossessed and racially oppressed nation. This is the mainspring and it must not be weakened. It involves a stimulation and a deepening of national confidence, national pride and national assertiveness. Properly channelled and properly led, these qualities do not stand in conflict with the principles of internationalism. Indeed, they become the basis for more lasting and more meaningful co-operation; a co-operation which is self-imposed, equal and one which is neither based on dependence nor gives the appearance of being so.

The national character of the struggle must therefore dominate our approach. But it is a national struggle which is taking place in a different era and in a different context from those which characterised the early struggles against colonialism. It is happening in a new kind of world - a world which is no longer monopolised by the imperialist world system; a world in which the existence of the powerful socialist system and a significant sector of newly liberated areas has altered the balance of forces; a world in which the horizons liberated from foreign oppression extend beyond mere formal political control and encompass the clement which makes such control meaningful - economic emancipation. It is also happening in a new kind of South Africa; a South Africa in which there is a large and well-developed working class whose class consciousness and in which the independent expressions of the working people - their political organs and trade unions are very much part of the liberation front. Thus, our nationalism must not be confused with chauvinism or narrow nationalism of a previous epoch. It must not be confused with the classical

drive by an elitist group among the oppressed people to gain ascendancy so that they can replace the oppressor in the exploitation of the mass.

But none of this detracts from the basically national context of our liberation drive. In the last resort it is only the success of the national democratic revolution which - by destroying the existing social and economic relationships - will bring with it a correction of the historical injustices perpetrated against the indigenous majority and thus lay the basis for a new - and deeper internationalist - approach. Until then, the national sense of grievance is the most potent revolutionary force which must be harnessed. To blunt it in the interests of abstract concepts of internationalism is, in the long run, doing neither a service to revolution nor to internationalism.

The Role of the Coloured and Indian People

The African, although subjected to the most intense racial oppression and exploitation, is not the only oppressed national group in South Africa. The two million strong Coloured Community and 750,000 Indians suffer varying forms of national humiliation, discrimination and oppression. They are part of the non-White base upon which rests White privilege. As such they constitute an integral part of the social forces ranged against White supremacy. Despite deceptive and, often, meaningless concessions they share a common fate with their African brothers and their own liberation is inextricably bound up with the liberation of the African people.

A unity in action between all the oppressed groups is fundamental to the advance of our liberation struggle. Without such a unity the enemy strength multiplies and the attainment of a people's victory is delayed. Historically both communities have played a most important part in the stimulation and intensification of the struggle for freedom. *It is a matter of proud record that amongst the first and most gallant martyrs in the armed combat against the enemy was a Coloured Comrade, Basil February.* The jails in South Africa are a witness to the large scale participation by Indian and Coloured comrades at every level of our revolutionary struggle. From the very inception of Umkhonto they were more than well represented in the first contingents who took life in hand to help lay the basis for this new phase in our struggle.

This mood was not only reflected in the deeds of its more advanced representatives. As communities too the Coloured and Indian people have often in the past, by their actions, shown that they form part of the broad sweep towards liberation. The first seeds of mass acts of deliberate defiance of the conqueror's law after the crushing of the Bambata rebellion, was the campaign led by that outstanding son of the Indian people - Mahatma Gandhi. Thereafter the Indian community and its leaders - particularly those who came to the fore in the '40s played no small part in the injection of more radical and more militant mood into the liberation movement as a whole. The stirring demonstrations of the fifties from Defiance Campaign to the

Congress of the People, to the general strike, and the peasant revolts and mass demonstrations, saw many examples of united action by all the oppressed people. Indian workers responded in large numbers to almost every call for a general strike. Indian shopkeepers could always be relied upon to declare a day of Hartal in solidarity with any protest which was being organised. Memory is still fresh of the outstanding response by the Coloured workers of the Western Cape to the 1961 call by the ANC for a national general political strike.

The Alliance between the Congress organisations was a spurt to the solidarity and reflected it. But events both before and after Rivonia put paid to the structures which had been created to express the Alliance.

How can we strengthen and make effective the co-operation between the communities, and how can we integrate committed revolutionaries irrespective of their racial background?

Our Fighting Alliance

Whatever instruments are created to give expression to the unity of the liberation drive, they must accommodate two fundamental propositions:

Firstly, they must not be ambiguous on the question of the primary role of the most oppressed African mass and,

Secondly, those belonging to the other oppressed groups and those few white revolutionaries who show themselves ready to make common cause with our aspirations, must be fully integrated on the basis of individual equality. Approached in the right spirit these two propositions do not stand in conflict but reinforce one another. Equality of participation in our national front does not mean a mechanical parity between the various national groups. Not only would this in practice amount to inequality (again at the expense of the majority), but it would lend flavour to the slander which our enemies are ever ready to spread of a multiracial alliance dominated by minority groups. This has never been so and will never be so. But the sluggish way in which the Movement inside the country responded to the new situation after 1960 in which co-operation between some organisations which were legal (e.g. SAIC, CPO, COD) and those that were illegal (e.g. ANC) sometimes led to the superficial impression that the legal organisations because they could speak and operate more publicly and thus more noticeably - may have had more than their deserved place in the leadership of the Alliance.

Therefore, not only the substance but the form of our structural creations must, in a way which the people can see, give expression to the main emphasis of the present stage of our struggle. This approach is not a pandering to chauvinism, to racialism or other such backward attitudes. We are revolutionaries not narrow nationalists. Committed revolutionaries are our brothers to whatever group they belong. There

can be no second class participants in our Movement. It is for the enemy we reserve our assertiveness and our justified sense of grievance.

The important task of mobilising and gaining the support of other oppressed non-White groups has already been referred to. Like every other oppressed group (including the Africans) we must not naively assume that mere awareness of oppression will, by itself, push the Indian and Coloured people in the direction of opposing the enemy and aligning themselves with the liberation movement. The potential is, of course there, because in a very real sense the future of the Indian and Coloured people and their liberation as oppressed groups is intimately bound up with the liberation of the Africans. But active support and participation has to be fought for and won. Otherwise the enemy will succeed in its never-ending attempt to create a gap between these groups and the Africans and even recruit substantial numbers of them to actively collaborate with it. The bottom of the barrel will be scraped in the attempt to create confusion about the objectives of the liberation movement. More particularly, the enemy will feed on the insecurity and dependency which is often part of the thinking of minority oppressed groups. They will try to raise a doubt in their minds about whether there is a place for them in a future liberated South Africa. They have already spread the slander that at best for the Coloureds and Indians White domination will be replaced by Black domination.

It is therefore all the more important, consistent with our first principle, that the Coloured and Indian people should see themselves as an integral part of the liberation movement and not as mere auxiliaries.

The Working Class

Is there a special role for the working class in our national struggle? We have already referred to the special character of the South African social and economic structure. In our country - more than in any other part of the oppressed world - it is inconceivable for liberation to have meaning without a return of the wealth of the land to the people as a whole. It is therefore a fundamental feature of our strategy that victory must embrace more than formal political democracy. To allow the existing economic forces to retain their interests intact is to feed the root of racial supremacy and does not represent even the shadow of liberation.

Our drive towards national emancipation is therefore in a very real way bound up with economic emancipation. We have suffered more than just national humiliation. Our people are deprived of their due in the country's wealth; their skills have been suppressed and poverty and starvation has been their life experience. The correction of these centuries-old economic injustices lies at the very core of our national aspirations. We do not underestimate the complexities which will face a people's government during the transformation period nor the enormity of the problems of meeting economic needs of the mass of the oppressed people. But one thing is

certain - in our land this cannot be effectively tackled unless the basic wealth and the basic resources are at the disposal of the people as a whole and are not manipulated by sections or individuals be they White or Black.

This perspective of a speedy progression from formal liberation to genuine and lasting emancipation is made more real by the existence in our country of a large and growing working class whose class consciousness complements national consciousness. Its political organisations - and the trade unions have played a fundamental role in shaping and advancing our revolutionary cause. It is historically understandable that the doubly-oppressed and doubly-exploited working class constitutes a distinct and reinforcing layer of our liberation and Socialism and do not stand in conflict with the national interest. Its militancy and political consciousness as a revolutionary class will play no small part in our victory and in the construction of a real people's South Africa.

Beyond our borders in Zimbabwe, Angola, Mozambique, Namibia are our brothers and sisters who similarly are engaged in a fierce struggle against colonialist and racist regimes. We fight an Unholy Alliance of Portugal, Rhodesia and South Africa with the latter as the main economic and military support. The historic ZAPU/ANC-Alliance is a unique form of co-operation between two liberation movements which unites the huge potential of the oppressed people in both South Africa and Zimbabwe. The extension of cooperation and co-ordination of all the people of Southern Africa as led by FRELIMO, ZAPU, SWAPO, MPLA and the ANC is a vital part of our strategy.

What then is the broad purpose of our military struggle? Simply put, in the first phase, it is the complete political and economic emancipation of all our people and the constitution of a society which accords with the basic provisions of our programme - the Freedom Charter. This, together with our general understanding of our revolutionary theory, provides us with the strategic framework for the concrete elaboration and implementation of policy in a continuously changing situation. It must be combined with a more intensive programme of research, examination and analysis of the conditions of the different strata of our people (in particular those on the land), theft local grievances, hopes and aspirations, so that the flow from theory to application - when the situation makes application will be unhampered.

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